609 We
423 are welcome here. There is not enough land for the people.

632 The whole gemeente here (consisting of eight
173 kampongs) is full of legendary and cosmogonical significance. There were seven ancestors who
443 started it, for example. There is a pasar at
497 Okka simpang which is held once a week. Most
462 of the people who go to this market are women
436 who carry on trade by means of barter. There is almost no money here. I asked what they
[273] could sell, and the only thing they mentioned was arak [wine]. We had some of this and it is not bad.

871 Some people here see no sense in school;
185 others like it very much. There is talk of a lot of people getting together in a "cooperatie" and contributing to the education of a few promising boys in Larantuka.

546 There are no movies here.

The guru said that there has been almost no
178 technological change here in the last fifty years. Everything is the same as it was before.
[407] There is only one plow in the whole area.

665 There are no political parties, and the people here do not even know the name of Sukawati. In Wailolong kampong only the guru and the kepala kampong know of him.

565 There are definitely classes here, including
624 families from the "big house" whose men are
614 eligible for various offices. Then there are the masses, the ata ribu. And then there are the descendants of slaves, that is, the Nipatale sub-subsibs, and the Ama Rere subsib of war captive descendants.

789 There are ideas that the Larantuka radja has
[778] magical power, but we didn't get into the full story of this yet. I was struck by the statement that the magical power of the officers comes out of the holy stones. This is typically Indonesian. And now I remember that he said

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684 This was not so. They were merely a kind of fine
231 for committing the wrong, and the animals were all those of the groom. Both parties give animals at the wedding feast.

665 There are no political parties here, not even
181 internal factions. At any given time they may have a kind of loose lineup on an issue, but this is purely ephemeral. There is not even enough issue feeling to have meetings on any subject. Roy keeps saying that the folk here are stupid, and when it comes to politics they are youngsters. This is an illustration of the prevailing habit in East Indonesia of running themselves down. This may be a form of politeness or modesty or a real feeling of self-disparagement learned through many years of subjection to the radjas and to the Dutch.

462 No posts are held by women. This adat. Women
562 are household managers, and work on clothing, food cooking, and the arranging of marriages (or at least advising the men on how to arrange good marriages). They also hold the positions in ritual of nu'a luka and tuno wudjo. If there is a discussion taking place in a house, for example, a group of lads sitting about and talking on political topics (at this level), etc., the women of the house may join in a bit. This is all. However, I don't get the impression that women are suppressed here at all.

186 In the old days, the local people were very proud of Larantuka, and they remember now that Larantuka alone, in all Flores, remained independent when the rest was under Bima. Larantuka was free, and as Roy says, "It bordered on Bima." As for feelings in regard to other radjadoms in Flores, there seems to be no rivalry or enmity. They have not come up enough to do as the people in Ambon do, and say that Flores is the "forgotten island." They do not yet know enough to complain about their share in the Indonesian government.

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829 they only saw them run away when the Japanese
[618] came in. He then said something which was quite interesting: that it is not hard for even the illiterates here to understand the government of any land in the world, as they have had so much experience with a system of government here. All they have to do is imagine the alien organization in terms of their own political organization.

875 As for information spread about in regard to
203 politics and current events, Roy says that the guru do a lot of this. The people ask them questions, and they are really big men.

521 The people here do not talk much about poli-
829 tics. Even when they had the big day of celebrating independence and the flag was flown, after the main information about the Round Table Conference was out, the people began to talk about their gardens, etc. They know about Sukarno, because his picture is everywhere [the Hitler theme?]. The thing which really settled
[798] the rumor that the red and white flag is that of Islam was Sukarno's speech that all religions were free. Priests must have publicized this.

829 The local people know that Java is the center
203 of all Indonesia, but there is little talk about
521 this yet. Roy sees the importance in this of the complete absence of movies, radio, and the relative absence of papers. If the people had these, they would talk more (as do the backward Buginese who see movies of other lands and are curious about them).

794 Roy says that Catholicism does not mix itself
• 665 up with politics here at all. When elections are held, the priest says in church that they must be sure to choose the right man. At least, he insists that the church is not involved in politics. I tried to press Roy by telling him how the church tried to get another radja for Manggarai, because the present one, although

794 Catholic, has two wives, but he was adamant.
●665 As for Mohammedanism, he says that they are dormant politically, or at least they have been until recently. Now that Dr. Sutomo is here he is becoming a kind of Mohammedan leader. However, the Mohammedans are few and they are important only in Kampong Baru. There was a
798 rumor here on the Japanese entrance that the
203 Japanese were Mohammedans. It went further to the effect that all Christians and pagans were to be killed. The theme was that you had better get your songko boys. There was a new version, when the red and white flag went up. It went that this was really the flag of Islam and that the Christians and pagans would have no voice in the government. He thinks that perhaps this rumor was started by the Mohammedans. It was here that he joyfully parroted several times my word desas-desus [whispering, rumors]. He learns new words fast.

178 The situation here is the reverse of the
797 usual thing. The Catholics are the radicals,
565 in the sense that they are against the old
177 things which are pagan, and the pagans are the
769 conservatives in the sense that they want to keep the old ways. This will change later, surely.

This led to a long talk about the entry of Catholicism here. Roy admits that he may be the most powerful factor in the fast and one hundred per cent conversion here. He said that the main reason was that he gave good lessons (ketranggan [interpretation, clarification, proof]) and the second reason was that he happens to be a real noble. The latter meant not only that he had a good name and respected rank, but that he was in close touch with and had real privileges in the pagan ancestral stuff. Indeed, his own rank depends on the ancestor cult. If he was willing to take a chance with the new

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797 that there was less open conflict than in Leloba.
798 There was a chance to mix the pagan with the new
177 and develop a syncretism. In Leloba it was a
184 life and death struggle, and indeed it was, as
578 the issue shows, a showdown. Perhaps Roy refused to compromise. This is a very interesting contrast. They had their fight out in Leloba and gave up paganism, while Wailolong held onto a little of the old. Indeed, he says that the Catholics in Wailolong do many of the pagan rites today, whereas the Catholics of Leloba have no ceremonies left to participate in.

● [665] Since there are no political parties here,
797 and the real issue in Wailolong now is religion,
177 since all depends on it, I went right back to
798 the struggle on this point too. The leader of
578 the Catholics in Wailolong is the guru from Bama. His outside origin is a handicap. (I am just about sure that Roy is the main man to destroy paganism in Leloba. He was the perfect man for the job.) The leader of the pagans is Blawa, the kelake of one of the Datong ama. He is the one who shares the office with the legitimate kelake, Doeng, who is less able to do so. The Radja tuan of this head suku is not so eloquent, and so Blawa is the center of resistance. I asked if he got along all right with the guru
[181] and with Roy, and he said yes. Again the mild-
[152] ness of the folk stands out, together with their tolerance. They simply do not show anger.

Anyway, the pagans, even Blawa, have given up. Their only struggle is over little things (please let us have at least one little girl for a tuno wudjo!). They just try to hold on, like their last gasp. They are going down the road to death, and after them the pagans will be eclipsed. It is dramatic.

166 The only people who go away from here usually
484 go to jail, as Roy says. This is the only trip they make.

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665 The thought of a political career is absolutely absent. No one has it, not even the guru.

204 203 212 The one local paper, the mission bi-weekly "Bentara" (herald), is received by only one guru in Leloba and two guru in Wailolong. It is read by perhaps ten other individuals in each place. It is very important, as it is the only paper here. The people are now in the habit of asking the guru what is in the paper. Thus the word of mouth is the main vehicle, but the feeble paper is an important item. The only books here are school books and religious books. Adults read only the latter, and not for fun. However, they love stories, and he is sure that a library would be deluged with readers. Literate adults over thirty or forty are rare. Younger people are mostly literate. There is [207] no radio here at all.

582 593 858 888 There have been no changes in the marriage system to speak of in the last half century. Roy says there have been few changes in the family either. I tried to ask if the children are less respectful or obedient now, but he said no. I tried to get this by the religious conflict, but he is adamant that it never split up families. Even here there was never a loss of respect for the elders, even though they were pagans and the children were Christians. And the elders, although their hearts were sick, never tried to force their children to follow them. They were just not violent. There was never a case of disowning. He said a parent would be ashamed forever if he had done so, and indeed it was quite unthinkable. They love children so much that, though they might try to talk with them, if a child remained firm always a child would get its will. The parents would be ashamed of any open or loud conflict. They might have troubled hearts, but that's all. Although they might try reasoning with them, they would go no further.

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666 about. But with the second election they came without pushing and were then experienced. The two electors recently chosen were both from Roworeke (Migo[1] and one other person). They went to Ende to vote.

666 Migo[1] is uncertain in regard to the system
646 here, but remembers that for the Flores representatives to the East Indonesian parliament there was a list of four candidates, among them the successful one from Ende, Montero, a teacher. He is unclear about the elections for the Flores parliament too (there are two local houses: dewan radja-radja and the dewan perwakilan rakyat Flores). He does not even know how many members there are in all. There is evidently a different election all along the line for each parliamentary representation.

(I know that there are at least three representatives from Flores in the Makassar parliament: Raats, Adrianus, and Montero; maybe more?)

Migo[1] says there is no feeling on the subject of elections, as to whether they are good things or not. He says the people are just stupid, and they do what they are told.

178 The ones elected today are younger than they were before, as they have to be schooled. Formerly, the older the man the greater his influence. The hereditary posts are just that and always have been. He says there was no conflict between the old and the young, not even at first. They take anything, they are so stupid.

● 665 There are no political parties. At first
178 there was trouble in regard to the new things, but long since the old ones have decided that this is a modern world (and how this word modern is used all over Indonesia!). There is absolutely no fuss about anything now, and there was very little fuss before.

[1] [i.e., the assistant --Analyst]